The epistle exhortatorye of an Englyshe Christiane vnto his derelye beloued contreye of Englande / against the pompouse popyshe Bysshoppes therof / as yet the true members of theyr fylthye father the great Antichrist of Rome. Made by Henrye Stalbrydge.

☞ As I haue compyled this treatyse in the zele of God & my Prince against the tyraũt of Rome & his secret maynteners / so ys yt my desyre that his grace maye haue yt as a frute of my Christen obedience. And I doubt yt not / but some godlye manne louynge his grace better [illegible] that wycked Pope / wyll faythfullye delyuer it vnto him / the slayghtes of th[illegible] false generation consydered. Pra[illegible] tyll reader, that yt maye fynde [illegible] his syght.

I Deale with Babyl[illegible] deserued / for she hath [illegible] fe a zainst the L[illegible] the holye one of [illegible] Hiere.

same vehemencie of sprete and prayer/ the seyd noble kynge/counsellers/ & burgeses to procure a full reformacion concerninge there aduowterouse doctrine/ ther prodigiouse pompe/ther insaciable cloyninge/and tyrannycall persecutinge of Christ in his faythfull members. No doubt of yt/but the mercie of our eternall father hath opened vnto vs in these latter dayes what ther forked fatherhede/ ther oyled auctorite/and ther shauen holynesse is/for all ther craftye compases of wordlye wisdome that thei shuld not apere the same generacion of vipers that Joan Baptist & Christ hath warned vs of. His worde hath he now appointed by diuerse of his ministers to be their vtter destruccion/for blasphemouslye deludinge his redemed heritage so manye hondred years in ther counterfete kyngedome of hypocresie/wherein they shew now what they haue bene/euen verye heretiques to God/trayters to theyr Princes/ and theues to theyr Christen commons.

No lesse do I iudge it thē a bounde dewtye of the seyd faythfull ministers/to manifest theyr mischeues to the vniuersall worlde/euerye manne accordinge to his talent geuen of God/some with penne/ and some with tonge/so bringinge them out of their olde estimacion / least they shuld styll regne in the peoples conscien-

ees to theyr soules destruccyon. An euydent example haue they of Christ thus to do/which openlye rebuked theyr fylthye forefathers the scribes/lawers/pharisees/doctors/prestes/bysshops/and hypocrites for makinge Gods commaundementes of non effect to support their owne tradicions / so clerlye condempninge their hypocritall lyfe and doctrine. Matthew. xv. xvi. and. xxiii. xxiiii Beware (sayth he) of the corrupt leuen of the pharisees / Marke. viii. Luke. xii. Paule admonisheth vs also/that soche rauenynge wolues shuld entre in amonge vs after his departing as shuld not spare the flocke. Actu. xx. ii. Thess. ii. i. Timo. iiii. So doth Joh. i. Johā. ii. so doth Peter. ii. Pe. ii. so doth Judas Thadeus in his epistle.

By these and many other places of the scriptures are we taught easely to knowe at none dayes the wolfe from the lambe and the hastye lyon from the simple shepe. As Christ sought by all meanes to deface the proude Prelates / and to bringe poor Johan Baptist in reputacion of the people/for that he had vttered the truthe without flatterye. So wolde he now the true teachers of his Gospell to be regarded be they neuer so poore/for his verytees sake/and the blasphemers therof to be had in an vtter contempt. No lesse is it therfore than a doctrine of his to be put

in

ly practise amonge true christianes/both in worde and wrytynge to haue the myscheues manifest of these spirituall mahoundes/the verye offspringe of Cain/chyldren of Caiphas/and successors of Symon Magus/as their doctrine and lyuinge declareth/nedynge no farther probation. Notwithstandinge throughe Gods grace I shall partlye opey the wickednesse both of them and their fathers as the truthe shall leade me. Most cruell enemyes haue they bene in al ages to the verite of god euer sens the law was first geue and most fierce persecuters of Christ and his churche.

Confydre fyrst of all (besydes that was done afore in the lawe of nature) how dyuerslye Jannes and Jambres with other false prestes of Egypt persuaded Pharao throughe lyenge signes and tokens to withstande the pleasure of God in Moyses and Aaron. Exo.vii.and ii.Tim.iii. Greuouslye was Michheas the true prophete of the Lorde vexed of Sedechias. iii.Reg.xxii.and.ii.Para.xviii. So was the good Prophete Hieremie of phassur & Semeias Hiere.xx.xxvi.and xxix. Wonderfullye were the Israelites abused by the idolatrouse prestes of Baal, and the Chaldeanes by Belles prestes also in Babylon/tyll Helias and Daniel in the worde of the Lorde detected their

craftye cloyninges.iii.Reg.xviii.& Daniel.xiiii.Great was the afflicciō of the Jewes vndre kynge Demetrius/through the cruell counsell of that trayterouse prest Alchimus.i Machab.vii.Manifest is it by the.iiii.Gospels how the Bishoppes and Prestes vsed Christ himselfe. Matth.xxvi. Marke.xiiii. Luke.xxii. Johan.xviii.And after what religiouse sort they intreated his Apostles after his ascencion.Act.iiii.v.vi.and.vii.

Paule had to enemy Barieheu/Ananias / Hyreneus / Philetus / Hermogenes/and Phygellus/all maliciouse Prestes.Johan had Diotrephes/Carpocras Hebion/ Marcion / Cerinthus/and Cynopes / all bloodthurstye Prelates also/ Peter had Symon Magus and Menander/James the More had Abiathar the great Bisshop. Matthew had zaroes and Arphaxat amonge the Moreanes/ and the same lykewise had Symon and Thadeus as they preached amonge the Persianes/lyke as all the other Apostles had in the quarters where they occupied. No where coude the verite be taught/ but those gloriouse glottons were euer at pande to resist it.After the Apostels ty[illegible] was there no cruell tyraunt vnset a worke by them to persecute them which published that massage of lyght.Euerye where were they whysperinge in that ca-

reans that eare/fearinge the fall of their kyngedome yf the Gospell were trulye openes/as is euident to them which are expert in the cronicles.

And thus haue they contynues in theyr spyghtfull generacion vnder the name of a spiritualte/vnto this presentage/wher in theyr lowsye legerdemaine is almost perseynes of all menne/the light so abun dauntlye shyninge/yet are they not asha mes/so whorishe is the face which they haue cawte of their holy mother. A great conscience made their natural forefathers to put the.xxx. syluer plates that Iu bas the trayter their elder brother had brought them into the treasurye/because yt was the pryce of blood/Matth.xxvii. But no conscience at all had those bloo dye hypocrites to murder the eternall son ne of God/in procuringe false witnesses agaynst him/Matth.xxvi. So lyke are oure spiritualte to these fore leaders of theyrs/as one adder is lyke an other or the yonge wolfe lyke the olde as theyr daylye frutes declareth. They sought by all meanes possible to quenche the fayth of his gloryouse resurreccion/magynge the soudyers to saye that his disciples had stolen him whyls they were a slepe/ Mat.xxviii. Which practise they occu pye to this daye by their hyred sophisters or vniuersite knyghtes to blemishe his

heauen

heauenly verite. Soche shameleſſe lyars are they against God and his worde.

But truely both they and their fathers hath faughten in vayne. Lete soche vessels of the wrathe of God kycke/spelve/ and spurne as moche as they can/yet wil the truthe of the Lorde endure for euer. Seduce they neuer so subtyllye/lye they neuer so lordelye/blaspheme they neuer so boldelye/accuse they neuer so freshlye that the preachers are deceyuers and seditiouse personnes/procure they neuer so manye cruell tyrauntes/yea/persecute they and slee they neuer so fercelye with Nero/Domicianus/Traianus/and soche other/yet shall Christ alwayes haue a faythfull cõgregacion vndefyled with their wretched sorceryes. Maruele not ye Byssshoppes/Prelates/and Prestes/ though I thus in the zele of Helias and Phinees stomacke against youre sturdye stormes of stubbernesse. For neuer was yet anye tyrannie ministred vpon Christ and his mysticall membres/but by youre proude procurement. And now in oure dayes/where are anye of the lordes true seruauntes burned or otherwyse murthered for true preachinge/wrytinge/glosinge/or interpretinge the Gospell/but it is by your cruell callynge vpon.

How subtillye bewitched you the parlament house/when the. vi. blaspheme-

se ar-

se artycles collected out of the Popes wicked decrees were there enacted and establyshed with more tyrānie than euer vnder the Romissh Pope/Mahomete or anye other tyraunt afore? Were not they first practised of you to destroye all them that shulde trulye professe the Gospell (which are and will be alwayes the kynges most faythfull frendes) & to leaue a playne path waye that your Pope myght here after entre? At your trayterouse insurrection in the northe it had bene wronge with this realme/had there not bene a great nombre which had than the feare of God written in their hartes/wherby they knew they coude not ryse agaynst their Prince/but to their owne dampnacyon/and that they were bounde also to defende him agaynst all soche popysshe & rebellyouse trayters.

Thankes might wele haue bene geuen in those dayes to oure eternall God for rayssinge vp William Tyndale (the first true Apostle of Christ after Johan Wyckef/the verye manne of God) and soche other lyke which brought Christes Gospell into the knowledge of menne/and wrote diuerse grounded workes vpon the same. As the Christē Obedience/the parable of the wycked Mammon/the.iii. chapters of Matth. the Somme of scripture/and diuerse other/wherby the people

ple were than taught how to loue God/ and how to obey their princes and magistrates. These heretique bokes (as yow call them) made the kynges grace more faythfull fryndes in those dayes / than yow Bysshoppes and Prestes were wele contēted with. Well/ I trust by this tyme they and soche other lyke haue made him ten tymes so many more. Not onlye were the seyd. vi. articles deuised by the deuill and you for the vtter destruccion of Gods true seruauntes and the kynges faythfull subiectes/ but also to repare the broken walles of youre ryall Rome agayne/ as in dede they wold do euen to the verie cloudes yf they were wele folowed.

Thynke not that mēne be so blynde in this age/ but they perseyue your craftye cloyning. Ful wele knewe wily Wynchestre and other more of his fellawes the fyrst practisers of them/ that were they ones receyued/ graunted / and executed vndre peyne of deathe/ the Pope shulde neuer dye in Englande/ what though his name were suppressed with his pilgrimages/ pardons / and a fewe supersticions besydes. Oh most wycked vermyne/ wyly wormes / subtyle and craftye serpentes/ whan will ye leaue treadinge of Christ on the hele? Gen. iii. Whan shall Gods sonne be vnto you no signe of contradiccion? Luke. ii. Whan shall his verite be

reue-

reuerētlye vſed amonge you: I feare me neuer/ ſo longe as you remayne in Englande. As our moſt godlye ſouerayne beganne with kynge Joſias to reforme his churche/ banniſhynge your wolniſhe father as an vngodlye vſurper for euer/ ye pacientlye pauſed with lowerynge/ lurkynge/ and loutinge for feare of the ſwerde and haltre.

But whan ye ones perceyued that Gods holye lawes were ſpredde/ and youre vnholye lawes were ſett a naught / than thought ye it hyghe tyme to worke youre falſe feates. Than put ye apace in practyſe youre olde ſerpentyne ſubtyltees. ye compaſſed them ſo with craftes which knewe not your curſed conueyaūces both amongeſt the kynges counſell and commons/ that they were at the makynge of the ſeyd ſixe Popyſhe artycles and are yet to this houre of this blynde beleue.

Though the Pope of Rome your olde glorioufe grandeſyre were the great Antichriſt of Europa by youre owne conſent and graunt/ yet are his fylthye tradicīōs holye/ his beggerlye ceremonies godlye/ and his croked Canon lawes laudable/ conuenient/ and comelye/ precyouſe/ fyt/ and neceſſary to be ſtyll admitted for the ſpirituall lawes of the churche of Englāde and for the true worſhyppynges of God therin/ the ſcriptures of both teſta-

mentes

mentes reiectes or els ponnisshed by most terrible deathe where as they geue not place vnto them.

Thus by soche subtyle slayghtes as ye vse/ye make God to geue place to the deuyll/and his heauenly worde to youre false superstycyons/as deb the fyrst serpent: yea/ye cause the kynges maieste by auauncynge soche heythnisshe rytes and lawes/to honour youre Pope a fresshe/ what though his name be abolysshed with a fewe yearlye poliages besydes.

I. Ingenyouse is youre inuglynge as Melancthon telleth your take/and as Wyllyam Tzaghton declareth in his huntynge of the Romisshe foxe/lyke a faythfull subiect to his prince and no lesse naturall chylde and louinge brother to his contre. Iffyou be not most wycked workers agaynst God and his verite/& most spyghtfull trayters to the kynge and his realme/I can not thynke there be anye louinge vpon the earthe. We this onlye spoken to you that mainteyne soche mysteries of madnesse.

Iffa tree maye be iudged by his frutes (as oure sauer sayth it maye) we must nedes iudge yow most pestilent Papistes vpon the manifest mayntenaunce of so manyfolde myscheues with soche terrible terroure of halters and fyer. So long as the blasphemouse beggeryes of ỳ blo-

dye

dye Bysshoppes of Rome are not plucked vp by the rootes/as were the vnsauerye sacrifices of Baal and of Bel/and so broken in peces with the brasen serpent idolatrouslye abused / the lawes of Gods true worshyppynges (which are in the Byble prescrybed) set vp in theyr stede/ so longe (I saye) is it all in vayne to bannishe the Pope out of Englande/but he will styll dwell there in the secrete consciences of menne/do the kynges maieste & his counsell with his nobilite and commons what they will or maye to the contrarye.

And yf all other craftye conueyaunces fayle to the vpholdinge of him there/yet shall theyr aurycular confession / a plant of his owne settynge in the corrupt counsel of laterane/do it workemanly ynough No better waye is there to restore his name agayne / nor no conuenienter meane to bringe him to his olde estimacion. No craftyer conueyaunce to bringe the people in bondage of blyndenesse/& in cruell captiuite of conscience to the vtter destruccion of soule and bodye. And that knew Gaye galaũt Gardener the Popes holye gost in Englande full wele/which now there in his abhominable absence most plenteouslye spredeth his venemouse vanitees with other of his aduouterouse adherentes more. Great is the diligen-

ligence / labour / and stodye of his whom the apostataes holye Apostels I shuld saye As are both the olde and newe tytled Bysshoppes / Suffraganes / archedeacons / officials / chauncellars / deanes / cõmissaryes / doctors / curates / and parisshe preestes with other gaudysshe gentilmen of that lynerye and marke / to se these .vi. articles in euerye poynt obserued.

In so moche as hauinge their mothers face / they haue not shamed fercelye to rebuke honest and godlye menne of sondrye questes at the geuynge vp of theyr verdicte / as they haue not hunted after theyr myndes and founde out theyr game to the cruell shedynge of poore innocents blood. To proue this true I will bringe forth one for example. Bonner the blodye Bysshop of Londõ Abashed nothinge at all extremelye to rebuke / manace and thretten a quest of honest citezens & menne of good conscience in the yelde hall at London in the yeare of our lorde .M.D. and .xli. for quytynge of a poore innocẽt laddе called Rychard mekyns. Like a fierce furyouse rauenynge wolfe / insacyably desyerouse of murther & cruellye gredye vpon his praye refusynge the seyd quest / chose out an other false quest to his purpose of suche as he and his fylthye generacion had afore peruerted / and neuer ceased tyll he brought him to a consumin-

gefyer

gefyer in Smithfelde/ſo makynge him a ſacrifice to their great God Mulciber.

And after this ſhameleſſe ſort no doubt of it/ all the other Byſſhoppes of Englande, a Verye fewe excepted / haue tyrannouſly handeled the kynges true ſubiectes/and yet do to this daye with leſſe Chriſten equite and pyte than eyther Saracene or turke Jewe or Pagane/to aſuage their Vnquencheable thyrſt: It is not to be thought that they are Verye Gentyl a broade or in the fardeſt partes of the realme/whan they vſe ſoche furyouſe feates ſo nygh the kynges preſence. So frantyke haue they bene of late dayes and ſo forgetfull of themſelues in their madde moddye maſtryes/that they haue not feared to entre the kynges owne houſe to hunte their game/nor yet abaſhed at all/ſawcelye to ſeke out their deſyred praye in his owne Preuye chãbre/couetinge ſo to haue murthered his moſt truſtye fryndes and faythfull ſeruãtes. The ſame ſelfe part in a maner wolde they haue played with his noble grace that proude Haman the Amalechyte played with kyng Aſſuerus/ malicyouſlye ſekynge the deſtruccyon of Mardocheus and other whiche aboue all menne had ſought his lyues preſeruacyon Heſter. iii. Wherin of right they haue deſerued vpon a gybbet to be hanged as he was,

Neuer sent Christ soche bloodye Apostles nor two horned warryours/but the deuyls vicar Antichrist which is the deadlye destroyer of faithfull beleuers. And now to you wolfishe Wynchestre agayne the wylye watterer of the Popes olde gardene. Although doctor London be dead doctor Pates ronne awaye/& youre owne derekynsmanne germane gardener hanged with other of youre preuy cousell/yet cease not you to playe cruell Haman styl. Do/do youre olde feates to shewe whose chyldren ye are of nature. If your wycked counsell had taken effect (as God forbyd it shuld) verye fewe true fauorers of the Lordes Berite had bene about the kynge this houre / least they shulde somtyme haue informed him of youre papistrie/ and so detected you of your manifest treason. Soche hauock beganne you to make in the court/as cruell Haman thought to haue made amōge the faythfull Hebrues belonginge to good quene Hester / had not God by the hygh wisdome of oure seyd kynge preuented youre subtyll practyses.

This mischefe ones perfourmed / ye thought easelye to haue deluded his nobles/and so in the ende to haue brought in agayne youre great Patriarke of Rome/and solapsedlye to haue made of him an other kynge Johan. But thankes be

geuen

geuen alwayes to oure eternall lyuinge God/for delyueringe his excellent maiestie with his most faythfull subiectes frō the snares of youre craftye compassinges And how so euer this writinge of myne shall be taken/yet is it a true tale/and so moche the more of his maieste to be marked/that youre forefathers and you haue bene trayters alwayes for youre Romishe fathers sake to emprours/kinges/princes/and other worldlye gouernours all Christendome ouer/specially sens the craftye vprepinge of that holye father of youre. I doubt not but the most famouse writers by all ages sens the churches beginninge will make this my sayinge good/yet haue theyr cronicles written the best of them to hyde theyr hypocresye and falshede.

What Christen bloud hath bene shedbetwyne empire and empire/kyngedome and kyngedome/as betwyne Constantinople and Almayne/Englande & fraunce/Italye and Spayne for the Bisshoppes of Rome/and how manye cruell warres at theyr prestes callynge on/it were to moche eyther to write or to speake. Alwayes haue they bene worke inge mischefe in theyr idell generacion to obscure the Verite of God. I saye yet ones agayne that it were verie necessarye for the kynges worthye maieste with erneste eyes to

marke how God hath graciously delyue red both him & his people from youre tro-blouse termagaunt of Rome which a fore made all Christen kynges his common slaues. And to beware of you holowe har ted trayters his spirituall promoters/con syderinge that your proude predecessours haue alwayes so wickedlye vsed his gra-ces noble progenitours the worthye kyn-ges of this realme sens the conquest and afore.

Who ouerthrewe kynge Herolde/sub-duynge all this lande to the Normānys: Who procured the deathe of kynge Wyl-lyam Rufus/and caused kynge Steuen to be throwne in preson: Who trobled kyng Henry the fyrst/and most cruellye vexed kynge Henry the seconde: Who subdued. and poysoned kynge Johan: Who mour-thered kynge Edwarde the seconde/and famished kynge Rychard the seconde most vnsemynglye: besydes that hath ben wrought agaynst all the other kynges al-so: To him that shall reade and through lye marke the religiouse actes of Robert the Archebisshop of Canterbury/of Odo Egelwinus/Anselmus/Randolf of Dur ham/Rafe of Chychestre/Alexander of Lincolin/Rigelius of Helye/Roger of Salysbury/Thomas Becket/Steuen Langton/Walter Stapylton/Robert Baldock/Rychard Scrope/Henry spen-

ser/

ser/Thomas Arundell/and a great sort more of youre anoynted auncetours/pontificall prelates/mytred mommers/mad mastrye workers/rynged ruffelers/rochetted rutters/shorne sawcye swylbolles/it wist euidentlye apere that youre wicked generacion hath done al that and manye other mischeues more.

By these youre fylthye forefathers and soche other/hath this realme bene alwayes in most miserable captiuite eyther of the Romanes/or Danes/Sayons or Normannes/and now last of all Undre the most blasphemouse Behemoth youre Romishe Pope/the great Antichrist of Europa/and most myghtye mayntener of Sodome and Gomorre/tyll God by the stronge power of his eternall worde gaue oure noble kynge a clere victorye ouer him. How Unchristenlye youre seyd predecessours haue used the rewlers of all other Christen realmes/it were to longe to wryte. I reaken it therfore hygh tyme for all those Christen princes/which pretende to receyue the Gospell of saluacio/and accordynglye after that to lyue in mutuall peace and tranquillite/for euer to cast ye out of theyr preuye counsels/and vtterlye to seclude you from all administracions/tyll soche tyme as they fynde ye no longar wolues but faythfull feaders/no destroyers but gentyll teachers.

For as sainct Peter doth saye. 1. Petri. 5. ye ought to be no lordes ouer the people of your dioceses/but examples of christē mekenesse. Who seeth not in these dayes that you blodye bishoppes of Englande/ Italie/Sicell/fraunce/Spayne/Portingale/Scotlande/& Irelande be the grounde and originall foundacion of all controuersyes/scysmes/variaunces & warres betwixt realme & realme at this present? As sure as the lorde lyueth it is the subtile serpent of Rome and your wylye Viperouse generacion forth yssuinge from him which hath stirred vp the fyrst mouers therof/confederinge thē with ỳ Turke or great Barbarossa/vterly to destroye the Christen common welthe. As in dede for youre cause and his it was/that the frenche kynge frances fyrst beganne that vngodlye entrepryse. ye fele it at youre fyngars endes that your father is lyke to fall/ye perceyue the daylye decaye of his false and vsurped power. Where vpon ye consydre your owne priuate powers/inordinate pryde/couetousnesse/Voluptuouse lyuinge/lechery/idelnesse/tyrannye/and vayne glorye to folowe sone after. And that causeth you to calke for his kyngedome so fast/to cloyne for his coblarie/and to clought vp his olde cloke agayne. If ye speake ought agaynst him/it is from the tethe. and for feare of

the halter onlye. He hath neuer the lesse both your hartes and good will/and lacketh neyther your counceil nor helpe preuilye/to the vttermost ye can do/as apereth by youre daylye workes. Els coude he neuer contynue as he doth/nor yet be so stronge as he is. Wele/do all that ye can in the worlde to his holdinge vp/pece/patche/cobble/clought/cloyne/cloke/ and do the deuyll and all besydes/when the apple of iniquite is full rype/he will fall of himselfe and aye ye all no leaue. And than will all these youre labours be in vayne. Consydre fyrst of all both his beginninge and yours.

Neuer came ye in with your myters/robes/crynges by the dore as ded the poore Apostles/but by the wyndome vnrequyred lyke robbers/theues/and manquellers with Symon Magus/Marcion and Menander. Neuer was your proude Pontificall power of the heauenlye fathers plantynge/and therfore at the last it must vp by the rootes. ye must in the ende be destroyed without handes. Daniel.viii. Inuisyblye shall ye be stryken as was the great tyraunt Antiochus.ii. Mach.ix. With the myghtye breathe of Gods mouthe which is his worde inuincyble/shall youre falsekyngedome be consumed.ii. Thess.ii. and Hebr.viii. This reken I sufficient to declare you both to

God and to manne most spyghtfull trayters vnto them that will not be wilfully blinde.

Now to proue you spirituall theues to the common people/is the seconde part of my purposed wrytig. ffarder nede we not to seke for a profe of this/than youre own open actes. How longe haue ye kept the eternall testament of Christ vndre youre fylthye fete from the peoples reading/vñ is ꝑ lyuely foode of theyr soules: yea/how manye innocent Christen creatures haue ye most cruellye murthered/to cause them to abhorre it? Not manye years past ye brent a godlye woman at Couentre for hauinge but one Chapter of sainct Matthewes Gospell/and an other manne at London for hauinge sainct Johãs Apocalyps/besydes that ye haue done in other quarters els of the realme. Some burned ye in Johan Wycleues tyme and after for not allowynge your pilgrimages/some for not beleuynge your pardons/some for not fastinge the frydaye/for not obseruinge your Lent/some for youre purgatory/some for youre images/some for not prayinge to dead sainctes of youre makinge/some for youre housell at Easter/some for not crepinge to the crosse/some for not goinge procession/and some for holy water/and for other vayne tryfels of youre owne inuentinge.

He that shall reade the causes of the imprysonmentes & deathe of ser Johan Baste/ Master Johan Astone / Nicolas Herforde/ Walter Britte/ Laurence Redenam/ Dauid Gotraye/ Johan Ashwarby/ Robert Rygge/ Walter Dasche/ Johan Hunteman Willyam Swynderby/ Rychard With / Henry Crompe / Willyam James/ Thomas Britwell/ Johan Purucy / Willyam Sawtre / Willyam Thorpe/ Johan Badby/ Johan Claydon Rycharde Turmyne / ser Roger Acton knyght / Johan Browne esquyre / Johan Beuerlaye / ser Johan Oldecastell the worthye lorde Cobham/ Willyam Hawlam/ Rafe Greenherst / The taylour of Worcestre/ Peter Clarke/ Peter Payne/ Willyam taylour / Willyam Wyght and Jone his wyfe/ Johan Scut/ Johan fowlyn/ Willyam Euerdon / Willyam Taleser / Rycharde Hownden/ Thomas Bagley / Willyam Maundeuyle / Philip Noris / Reynolde Pecok Byssshop of Chychestre/ Johan Gode / father Pope of Eye / and Pepe of yppeswych with a great nombre more. And now in oure tyme ye hyng Rychard Hõne in the Lollars towre at mydnyght for denyenge a chyldes mortuarye. And the thre yonge menne in Sothfolke/ Robert kynge / Johan Debynham / and Nicolas Marshe for destroyinge the fowle ydoll of Douercourt.

Whye Wynchestre hynge Thomas Hayy a man lerned/in his porters lodge at the Stewes/the cause is not yet knowen. ye brent Thomas Hytton at Maydston for not allowynge the Pope/ Thomas Bylneye at Norwych onlye for preachynge the Gospell/Rychard Bayfelde at London for sellynge newe testamentes in Englishe/with Tenkesbery and Colyns/William Letton a monke of eye for admitinge both kyndes in the sacrament and for not geuynge reuerence to the rotten roode there/George Baynham for purgatorye and for not allowynge Thomas Becket for a sayncte/Johan Frith and Johan Lambert for not admittinge youre purgatorye also with youre sayncte prayinge to and youre pylde popyshe masse/William Tyndale at Vilforde in Brabay for translatinge the scriptures & disclosynge the slayghtes of youre false generacion/Robert Barnes with Garade and Hierome for reprouynge youre pestilent Papistrye(for other thynges ye had noy to laye to him whan he stode at the stake demaundinge for what articles he shuld dye)Rychard Spencer and Johan Ramsaye at Salysburye/Rychard Bekens at London/Anthonye Person Johan Testwode and Johan Fenemor at Wynde sore with a great sort besydes in diuers quarters of Englande for matters

ters of no waygh:/but that ye must styll be doynge youre hynde.

To longe were it farre to recite all your mastryes of mischefe/whom ye haue alwayes practised to desace Gods worde. Neuer were ye yet contented that that sede of saluacion shuld fructifye amonge the people/but euermore ye haue stopped the swete blast therof/ to do the deuyll youre father a pleasur. Apoc. vii. A fewe years a go whan it beganne fyrst to florishe/ye caused one Somers with serten other more openlye to burne Newe Testamentes in the myddes of chepe at London. And as ye perseyued that it styll increased magrye youre hartes vndre the auctorite of oure most worthye kynge/ than roared you lyke rude rampyon rauenours/than raged also youre ranke rable of Romishe ruffelers in theyr syde swepynge gownes/ theyr shauen crownes/ cappes/and typpettes/lyke the charminge chaunters of Bell. Speciallye wode Whynchestre/lewde London / lurkynge Lyncolne / dreamynge Durham / yorke without wytt/ chatteringe Chychestre/ smylynge Salysburye/fleryng fryer wattes/and that double faced trayter Wilson/namynge it full of errours and verye yll translated.

Oh idell idyotes and abhominable hypocrites. Shame ye not at all so euidentlye

lye to lye and so boldelye to blaspheme? Neuer were ye able as yet to matche the whose iust labours ye reproue: & though ye were/ye haue not yet done it to the profyght of other. ye are those wilde swyne/ lewde shephardes and foxes which hath roted vp the lordes vyneyarde. Psalm. lxxbii. Esa. iii. Hier. vii. Can. ii. Neuer do you repare whan anye thynge is therin decayed/but contynuallye murther all them that wolde gladlye do it. Mat. xxi. Marke. xii. Luc. xx. In the fyrst chaptre of Sapience is it mencyoned how terryble sentences ye shall geue agaynst youre selues at the latter daye. In horrible feare shall ye there confesse openlye that all hath bene dampnable folysshnesse that ye haue gone a bought/that ye haue erred from the truthe/that ye haue bene wilfullye ignorannt/that ye haue tyred your selues in the wayes of wickednesse & destruccion/and so forth.

Before youre owne faces will I yet laye more lagelye your owne abhominable frutes or good workes as ye cal them/ be ashamed of them yf ye lyst. you maistre wyncharde of Wynchestre broyled in sayncte Georges felde beyonde Sothwarke one gyles a Joynar with one of the quenes seruauntes and a paynter before fyue a clocke in the morninge/leaste the common people shuld haue knowen your lewde

lewde legerdemayne by theyr laſt confeſ-
ſyons. And you blodye Biſſhop bonet ded
murther a godlye ponge manne in Mew-
gate onlye for reading the Byble in Pau.
les/whoſe lyfe was wele knowē to be Vn-
rebukeable amonge menne/beſydes you-
re tyrannouſe hādelinge of others for the
ſame/not withſtandinge the kynges auc
torite. you two blynde Babylon bzaggers
with youre oyled adherentes made Ale-
yandze Seton a notable lerned manne
moſt miſerably to recant for your falſe fre
wiſt/William Tolwyn for your holy wa-
ter makinge/Thomas Becon for your i-
mages/youre chaſtite/& your ſatiſfacti-
ons/Robert Wiſdom for your ſaintes Be-
neracion/youre ceremonies & the Popes
olde relygion/with ſoche other.

yet was not youre frettynge furye all
qualyfyed thus/but ſtyll ye raged in your
former frenesye not vnlyke Pharaoes fer
ce knyghtes/and ones agayne ye bewyt-
ched the parlement howſe / prouokynge
them moſt peſtilentlye to depriue the com
mon people all together of the Byble rea-
ding. Onlye was it than admitted to. iii.
degrees of menne/to gentyll menne/mer
chandes/and Preſtes/all artyfycers and
menne of the common ſort clerelye ſeclu-
ded/as though God were partyall/not
willynge his lawes/preceptes/and ſwe-
te promyſes to be knowen to poore menne

to

to theyr soules saluacion But false and craftye are ye in youre feates wozkynge/ ye thought at layser to take it from them also/myght ye ones come agayne to your full swaye.

These be the good wozkes that ye boast so soze/which iustyfye yow before youre God the Pope ex opere operato. These are dedes of supererogacō/wher with ye scoure your fyerye purgatozye so oft as it pleaseth you. These are the merytes of youre satisfaccion wherby ye get heauen whan God is not at home.

Oh abhominable theues and shameles murtherers. If he be called a manquel ler which sleeth the bodye/moche rather he which sleeth both bodye and soule/as youre generacion doth commōlye. All the wozlde in a maner derydeth youre doynges/and lawheth to scozne youre vnpzudent practyses. Christ neuer contemned the pooze/but blessed them aboue all sortes of people/Math. v. Luke. vi. Not onlye opened he his Gospell to the pooze in his owne persone/but also appoynted the poozest sort of mēne to declare it vnto the peoze after his departure/induynge them most largelye with his spzete from aboue Math. xxviii. Marke. xvi. Luke. xxiii. Joh. xx. Act. ii. He chose the weake to confounde the stronge/and the pooze to deface the pzoude pzesumptuouse. i. Cor. i

By his preachynge to the poore as by a most manifest signe/declared he as a sauer & redemer his comminge in the flesshe Math.xi. Esa.lxi.

Neuer sent he soche lordelye lubbers and gloryouse glottons to syt in consistoryes/counsels/and sessyons to the vttre destruccyon of soche as beleue faythfully in him. And therfore it is easye to perseyue whose seruauntes ye are/Hier.xvii. ye call euermore vpon the earthly gouernours/as ded Symon Magus youre predecessour vpon the Emperour Nero/to flee the Gospels preachers/els will not theyr kyngedome endure (ye saye) Christ willed noy to be brought to his fayth by compulsyon. Nether vsed the Apostles to enforce anye manne ther vnto. It is not oure maner (sayth sayncte James the more vnto Hermogenes) to cause anye manne to take oure beleue vnlesse he be willinge. And you lyke tyrauntes more cruell than the Turke constrayne menne to professe youre false fayth by diuerse kyndes of deathe.

Noy leaue ye vnuexed and vntrobled/ No/not so mocke as the poore mynstrels & ployers of interludes/but ye are doynge with them. So longe as they played lyes and sange bawdye songes/blasphemynge God and corruptinge mennes consciences/neuer blamed them/but were be-

here well contented But sens they persuaded the people to worship theyr Lorde God a right accordinge to his holye lawes and not yours/and to acknowledge Jesus Christ for theyr onlye redemer and sauer without youre lowsye legerdemaynes/ye neuer were pleased with thē whā they tell you ac the truthe is/that youre Romishe father hath played the cruel Antichrist/and you his falsse phesicyances in holdinge the Christen multitude so manye hondreth yeares in soche dampnable darknesse of spirite without repentaunce/ye take it vnpacientlye sekinge theyr destruccion for it.

Neuer repent ye your manyfolde mischeues be they neuer so manifest/but are alwayes redye with all ingyns possyble to fall to them agayne. ye are not ashamed that ye haue afore tyme depriued the people of all godlye knowledge by with holdinge from them the scriptures. But with toth and nayle ye labour it afreshe with al craftye cloyninges/to make them both blynde and ignorannt/as I haue proued here afore. I thynke the deuyls in hell are not of a more peruerse mynde nor seaketh more wayes to the soules destruccion/than you. Nether will you entre into the kyngedome of Christ by a true repentaunce and fayth in his holye promisses/nor yet suffre anye other that wolde

de gladlye do it. But rather on euerye syde ye stoppe vp the hygh wayes ther vnto least they shuld beleue and so receyue saluacion.

Nothynge pleasaunt is it vnto your lordelye eares/to heare that we are iustifyed by Christes onlye deseruinges. Nether do ye thynke it greatlye to youre aduauntage/that we without youre lowsye beggerye shuld be saued in his blood shedinge. Slaunderouslye report ye the instructours of oure tyme both to preache and to wryte agaynst good workes not for anye deuocion that you haue to do them/specialllye yf the scripture hath commaunded them. But to haue soche wycked workes fulfylled as youre fylthye father and you haue commaunded for youre owne pryuate profyght and lucre. ye playe Pharao/Cayphas/Nero/Traianus/with all tyrauntes partes besydes. The fayth which is lyuelye and of value before God can nomor be without good workes/than the clere sunne apering cā be with out brightnesse or the burning fyer with out his naturall heate.

That fayth which aryseth of the Gospell preachynge/bryngeth forth the workes of the Gospell which are the wholsome frutes of the sprete/as loue/gladnesse/peace/pacience/gentylnesse/goodnesse/longe sufferynge/faythfulnesse/me-

kenesse/chastite/temperaunce/with so-che other lyke. Galat. 5. These good wor-kes haue not you to be iustifyed by/as we se in youre daylye lyuynge. These be not they therfore that ye take for ꝑ good wor-kes of mannys iustificacion. I wote/the good workes that ye haue called vpon a-fore tyme/were the goynge to pardōs/the sekynge to ymages/the prayinge to dead sainctes/the takynge of holye water/the hearynge of Mattens and Masse with-out vnderstandynge/the wearinge of be-des/the offeringe of candels/the bearin-ge of palmes and ashes/the ydell besto-wynge of youre holye dayes/the cōminge to confession/the crepinge to the crosse/ the payenge to the Paschall/the fastynge of sainctes vigils/the prayenge for all Christen soules/the buyldinge of mona-steryes and chaunteryes/the charmynge of churches and chalyces/with a thousan de superstycyons more/for youre commo-dite and aduauntage.

The good workes that we beholde in youre daylye conuersacion/fore all youre bolde bragges of good workes/are but the fylthye frutes of the flesshe as sainct Paule doth call them/for we se nothynge in you but hawtinesse/vayne glorye/cou-tousnesse/pryde/hatred/malice/manis-slaughter/bāketinges/glotonye/dronke-nesse/slowthe/sedicio/ydolatrye/witche

craft

crafte/fornicacion/lechery/lewdnesse/besydes youre fylthye feates in darke whan womē are not redye at hande. Vhat ye apere in the syght of them w̄ haue no godlye vnderstandinge/ I can nor wele tell you. But wele I wote that ye seme vnto vs w̄ youre iustifyeng workes verye pestilent ydols/as zacharias saith ye are. zach xi. God requireth mercye of his true beleuers/ & nether youre vnsauerye sacrifices nor yet youre faynt feble ceremonies/ Osee. vi. Math. ix. Gal. iiii.

Though we do afferme with sainct James/that faith to be ydell/dead/and voyde which occupyeth not good workes soche as the Gospell prescribeth/yet graunt we not those good workes to be anye part of oure iustificacion before God/consyderynge that to reste alone in Christes good deseruynges which are ours onlye by fayth. Not for oure owne ryghtouse workes (sayth sainct Paul) are we saued/ but by the mercye of God through Jesus Christ/ Titum iii. Non other is oure vniuersall ryghteousnesse before God/ (sayth the Prophete) than is a fylthye clothe stayned with a womannes floures. Esa. lviiii. Semynge it is that we become newe mēne/ Eph. iiii. that we behaue our selues as the ministers of God/that we walke in a new Christen lyfe after the Gospell. i. Thess. ii. that oure lyght ape-

re afore mey to the glorye of God/Mat. v. & that we serue nomore synne from hence forth/Rom. vi. but that oure daylye cō uersacyon be in heauey. Phil. iii.

yet whan we haue done all this by the gracious gyft of God/we maye not ther vnto ascribe anye part of oure iustificacyon with the Pharise/Luke. xviii. But saye with the poore publicane/God be mercifull vnto me/I am trulye an vnpro fytable seruaunt/I haue not done so moche as my dewtye/Luke. xvii. I am not able to thynke a good thought of myselfe/ moche lesse than to do a goodworke to my iustificacyon. ii. Cor. iii. Thus do we not condempne good workes/as you lyke false lyars reporte vs/but we allowe thē most hyghlye/as they aryse of the Gospell and not of youre beggerly tradicions/and so teache we them in theyr ryght kynde. Though youre forefathers in all ages sens theyr beginninge hath murmured agaynst the verite/yet raged they neuer so vnreasonably as you do/nether sought they so cruell kyndes of death for the seruauntes of God.

What the cause shuld be of this youre frantyk furye/it is easye to conjecture/ youre water is seane now a dayes/youre sycknesse is knowen/and youre longinge perseyued. We se now what ye are both within and without. It hath pleased our

cter-

eternall God in this latter tyme/by his despysed disciples to manifest the great Antichrist to the vniuersall worlde/of whom your Pope is the head and you his malignaunt members. No longar are ye lyke with youre abhominacyons to syt in the holy place/in the temple of God/in the secrete consciences of menne. Matthew. xxiiii. i. Corinth. iii. ii. Thess. ii. But as vnlawfull byars and sellars/robbers & theues/ydolatrers & murtherers/to be dryuen out with whyppes/Johan. ii. Luke. xix. Marke. vi. Matthew. xxi. This is the onlye cause of youre blusterynge and blowynge/youre roatinge and ragynge/youre impresonynge and burninge of the seyd godlye ministers/be they wryters or preachers/players or syngers.

Neuer the lesse youre terrible turmoylyng/yet taketh the vertue effecte in them whom God hath appoynted. My worde (sayth the Lorde) shall not turne agayne voyde/but accomplysshe my mynde and prospere in them whom I sent it vnto. Esa. lv. Agaynst youre selues worke ye in youre daylye doynges/yet perseyue ye it not. In the sharpe shedynge of ryghtouse blood/or burninge whether ye will/haue those thynges vncouered/whom ye haue most coueted to be hydde from all knowledge. As youre pardons and purgatorye

to be of non effect/youre pilgrymages & other peltryes to be of no value. An other thynge there is that ye set most by/ which must awaye also / though it cost blood in habundaunce as I thynke it will And that is your abhominable masse/by so manye pestilent Popes diuised, which were both peruerters & poysoners/sorcerers and stynkynge Sodomites. By that is the glorious supper of the lorde (which was his owne institucion) most blaphemously blemysshed and brought cleane out of knowlege in the Christen churche.

For a contynuall remembraunce of Christes death in his congregacion was that heauenly supper fyrst ordayned / & for a Vniuersall thankes geuynge for the most frutefull benefyght of the same. In that sacred supper are the mutuall members of Christes mysticall bodye there gathered/perfightlye knyt togyther to their Head with the Joyntes of fayth and synnowes of loue/where as it is trulye ministred. In youre Popishe Masse was neuer yet soche godlye ordre. Nether is the Lordes death to Vnderstanding preached/nor yet his bodye and blood frutefullye therein receyued. Nether are the hearers therof persuaded to contynuall thankes geuynge / nor yet Christenlye exhorted to a mutuall loue and concorde. But of the deuowtest that cometh to

that

that Masse of yours one disdayneth an other/one hateth an other/one troubleth an other/one robbeth an other/one goeth to lawe with a nother/one defyleth an others wyfe/yea somtyme/one sleyth an other/besydes the abhominable sorceryes/sacryleges/superstitcyons/and ydolatryes which are therin daylye commytted.

For therin ye offre to be worshypped of the people/a signe for a sauer/and that hath bene made by a synnefull mannys handes for oure eternall lyuynge God. Thus yow most execrable Antichristes haue brought them from the true worshyppynge of God/to the worshyppynge of breade and wyne/two false Goddes/(as they are vsed/of youre Romyshe fathers appoyntynge. Neuer commaunded Christ his wordes to be preached to breade and to wyne which are but dead thynges/but to soche people as had fayth to beleue them and to folowe them. He badde the faythfull receyuers of his holye supper to take the breade and to eate it/but neuer to knele to it and to worshyp it: That odyouse obseruacyon was added therunto by youre Popesens sathan was set at large after his thousande yeares inprisonment/Apocalyp.xx. Not without the perpetuall curse of God/ Deut.xii Apocalyp.xxii.

The eternall testament of God wherin Christ is contayned both realtye and substancialtye/ye neuer holde vp to be worshypped/though ye fatche from thēs the wordes that ye occupye/for that were nothynge for youre commodite. Most cōmonlye is that office done by an vnlerned luske/a blynde bussarde/an asshead an idiote/an whoremonger/a dronkarde/ a bellygod/a traytour/a Sodomite/a tyraunte/an vnfaythfull papist/and the most knaue in a towne. yea/somtyme frō the vometing of his vndygested supper/ or els from the fylthye occupyenge of an harlot/he cometh strayght to the aultre to do it/yet must it be thought a sacrifice of no lesse value and strength/than that Christ himselfe offred vpon the crosse. And he that will not so beleue it/ shall be burned for an heretique.

O habhominable scorners and theues/ which practyse nothynge els but the vtter destruccion of soule: If anye thynge vndre the heauens hath nede of reformacion/let them thinke this to be one which myndeth anye godlynesse/for neuer ded cruell Pharao holde the people of Israel in so wycked a captiuite/as doth this superstitiouse sort of ydell Sodomites the most derelye redemed heritage of the lorde. If they be no spirituall theues/sowle murtherers/heretiques/scysmatiques/

chur-

churcherobbers/rebelles/and traytours to God and to manne/wher are anye to be loked for in all the worlde. An other thynge yet there is which causeth me sore to lament/the inconuenyences there vpon consydered. And that is this. Although the scriptures/cronicles/canons/ constitucions/counsels/and priuate hisso-ryes with youre manifest actes in oure tyme/ doth declare youre forefathers and you soche heretiques/theues/and traytours to the Christen common welthes as hath not bene vpon the earth but you/ yet are ye styll taken into the preuye counsels both of Emprour & kinge.

But what a plage it is or misirable yoke to that Christen realme where as you beare the swynge/I thynke it truelye vnspeakable though it be not seane. O eternall father for thy infinite mercyes sake/ graciouslye graunt thy moste faythfull seruaunt kynge Henry of Englande oure most worthye souerayne lorde and gouernour vndre the/clerelye to cast out of his preuye counsell house these lecherouse locustes of Egypte and daylye vpholders of Sodome and Gomor/the Popes cruell cattell tokened with hys owne propre marke/to the vniuersall helthe of his people/as thou hast nowe constitute him an whole complete kynge and the fyrst sens the conqueste. For neuer shall he haue of

them/but disseytfull workemēne and hol-
lowe harted gentylmenne. And not onlye
that (good lorde) but also to depryue them
of there vsurped auctorite and power re-
storynge agayne ther vnto his temporall
magistrates whom theyr proude Pope
hath hytherto most tyrannouslye therof
byryued.

Finallye to take from them theyr inor-
dinate pompe and ryches and more god-
lye to bestowe them/that is to saye/to the
ayde of his pouerte and mayntenaunce of
his common welthe. As for an example
the noble Germaynes hath gracyouslye
done before him/makinge of their mona-
steryes/nonnes/couētes/and fryers hou-
ses/scoles of Christen lernynge/hospi-
talles for sycke people/and conuenient
dwellynge places for the impotēt/poore/
and aged/Reseruynge the reest of the lan
des and goodes to the mayntenaunce of
theyr cytees and contrees/which godlye
distribucyon is moche cōmended all Chri
stendome ouer where as it is throughlye
knowen. Not vnknowē is it to these pom-
pouse prelates/that whan those landes
and goodes were fyrst delyuered vnto
theyr predecessours/it was not to the in-
tent that they shuld become possessours
or lordes of them/but faithfull disposars
to the vse of the weake and nedye/that
Christ myght so be harbored/norryshed/
couered/

couered/fedde/and visited in his diſſeaſed membres/as will be required at the latter daye.

But whom haue you harboured ye beaſtlye bellygoddes whom haue you visited and feddeſens ye haue becomen of lowlye preachers mytred modye ydolsr Not the ſore and ſycke/the impotent and lame/the fatherleſſe and motherleſſe/nor him that hath bene decayed by yll chaunces/or throwne in ſtronge preſon for the verite. No/but great lordes and ladyes/lerned menne and ſtowte lawers/gentylmenne/great doctours and ſoche as hath fat benefices/with a bende of bolde bragers or blaſphemouſe ſwearers aboughte ye/to wayte vpon youre tables/to holde vp your tayles in the ſtrete/to kepe youre houndes and horſes/and to conueye you in the darke a pece for youre pleaſur. And this doye for two ſpecyall cauſes/ one is this/for ſo moche as youre ſelues are becomen great lordes/ye muſt nedes haue lordelye companyons ſomwhat lyke youre ſelues.

Peter/James/& Johan/with the other diſciples of Chriſt (whoſe ſucceſſyon ye boaſt youre ſelues to be) were now no mete felyſhyp for you. Neuer were they yet in ſoche hygh auctorite as you be in now. Nether had they here anye ſoche preheminence of prelacye as to be called my

lorde

lorde byssshopp/my lorde deane/Maistre doctour/or maistre persone withe cappe & knee. It were harde to make them beleue (were they now alyue) that yow in your mytred magestees shuld be therfolowers. Rather wolde they iudge yow to be the successours of Cayphas and Annas persecutinge/ thay that poore churche of beleuers (as yow do now which they had gathered in the holye ghost. Acto iiii. Any other cause is this. your spirituall Monarchye is a worldly dominiō/and must therfor be defended by worldlye thynges As by ryches/fauour/fryndshypp/mannys wysdome/auctorite/and powr/with the materyall swerde also as nede shall requyre yt.

After a farre other sort defended the apostles the spirituall kyngedom of christ. Ther armour was/ryghtousnesse/pouerte/pacience/mekenesse/tribulacyon/contempt of the worlde/and contynuall sufferinge of wronges. Ther stronge shylde was faythe/& ther swerde the worde of God. Eph. vi. with the gospell preachynge droue they downe all soche superstycyons/as yow by your lordeshyppes haue raysed vp ageyn in the glorious churche of Antichrist. The kyngedome that christ forsoke. Joan. vi. and the lordeshypp that he so strayghtly forbadde ye. Luce. xxii. Haue you receyued of the deuyll/which

that

that ambicyouse regne of couetousnesse
that he left behynde him vpon the hygh
mountaine. Mat. iiii. I thynke not the cō
trarye but you sturdye struggelers will
somwhat starkle at this wy homelye wry
tinge/yet shall not that make me to lea
ue of/consydering that Christ hath pro
mysed. Luce. xix. that though we shul
holde our peace and neyther write nor sp
ake ageynst you in these lattre dayes/s
hydynge his talent vndre the grounde
yet wolde the domme stōnes do it again
youre ydolatrouse generation.

In vayne therfor haue ye made it dea
the to impugne your myscheues. Truly
we can non otherwyse chose but in the p
wer of that sprete which he hath geue
vs boldely to replye ageynst your fylthy
father Antichrist & you/though ye shul
ther vpon make a thowsande deathes m
re. And I do not doubt it but in processe o
tyme we shall in the same sprete and wo
de clerelye ouerthrow that fleschlie chu
che of his/so that there shall nomore the
of apere/than nowe dothe of the carnal
synagoge of the Jewes. The more cruel
actes ye make against vs/the more erne
are we and will be/tyll we haue weded y
whollye out of the lordes vyneyarde.
your holye bretherne & systerne the mon
kes/fryres/chanons/and nonnes/wit
your hermites/pylgrymes and perdone

begone forth afore yow / thynke not but your selues shall folowe with your myters / shauen crownes / & longe typetes arysynge out of the same soyle. For Rome that ryall cyte was the originall mother to ye both.

Nomore are yow in your proude paynted religion of the heauelye fathers plantinge / than were they in ther Idell Ipocresye. And therfore ye must vp by the rootes with your pompouse palaces / proude prebendes / chapels / and chaunteryes. The gret sale of your merytes & holye whorysshe workes shall not be able to vpholde yow. Nether lorde hath geuē it to owr most worthy kynge by the strengthe of his worde to destroye that rankerable of Romysses so will he graunt him to subdue you also the cruell captaynes and shorne sorcerers of that sodomyticall kyngedome as yet left behynd / to make perfyght the worke that he hath begon / that ye do not herafter so wyckedlye abuse hys successyon / as ye haue afore tyme his most noble progenytours. I faythfullye beleue yt / that both Achitofel & Haman shall haue ther iust plages / ere his grace geue place vnto nature / as all menne must dye. ti. Reg. xvii. Hester. vii.

If it shuld be otherwise (as the lorde forbydde) both Prince Edwarde and the whole realm beside shuld be in most depe

daun-

daunger. ffor though ye playe now dyoge nes flyes & whysper pleasauntlye in the eare/yet will ye hysse crustly lyke serpen tes throwynge forthe your venim whā ye shall se your tyme/accordinge to your sub tyle & vngentyll nature. Though the mer maydes songe be swete/yet is it ful of poy son (as are also your honyed rethorykes) & leadeth thē vnto deathe which geueth them therof the hearinge. Neuer is Gna to vnrydle with his fayre flatteringe fea tes/to bringe his false matters to passe where as he fynde yt chynge eares. Were it not for fayre speche in hypocresye/ Sathan shuld neuer apere the glorious angell of lyght to the daylye perfourma unce of all hys mastryes of myschefe.

What ruynouse decayes hath chaunced to/all Christen regions and ther rulers forgeuynge swyft credyte to the flerynge flatteryes of your babylonysshe brode/yt were verye moche to write. It shal be therfor necessarye for our most worthye kynge/to loke vpon yow in tyme/and both to demynysshe your auctorite and ryches leaste ye here after put all his godlye en terpryses in hasarde. ffor nothinge els can ye do of your spūall nature but wor ke daylye mischeues. As wele maye ye be spared in the cōmon welthe/as maye kytes/crowes/and bussardes/polcattes wesels/and rattes/otters/wolues and

foxes

foxes/bodye lyce/flees/and fleshe flyes with other deuowringe and noyfull vermyne. For as vnprofytable are ye vnto it as they/and as lyttle haue ye of the worde of God to vpholde yow in those vayne offyces of papystrye as they.

This vncommodiouse commodite hath Englande had of you alwayes whan ye haue bene of the kynges preuye counsell/ and I thynke hath nowe at this present houre. That whan so euer anye godlye enterprise is there in doying/be it neuer so preuilye handeled / yet shall the Popishe Prelates of Italie/Spayne/Fraunce/Flaunders/and Scotlande haue sure knowledge therof by youre secrete massengers/and you agayne theyr craftye cōpassynges to deface it yf it maye be. Nether shall those realmes contynue longe after without warre/speciallye yf an ernest reformacion of youre shamefull abuses be sought there. And neuer shall the originall grounde of that warre be knowen/but other causes shall be layde to colour it with/as that the kynge seketh his ryght/his princelye honour/the mayntenaunce of his tytles/or the realmes common welthe/beynge nothynge lesse in the ende/but an vpholdinge of you in youre myscheues.

So longe as you shall beare rule in the parlament house / the Gospell shall be

kepte

kepte vndre and Christ persecuted in his faythfull membres. So that no godlye actes shall come out from thens to the glorie of God and Christen common welthe/but you shall so sawce them with your Romishe sorceryes/that they shall at all tymes be redye to serue youre turne. Although the kinges maieste hath permitted vs the scriptures/yet must the true ministers therof at youre most cruell appointment eyther suffre most tyrannouse death/or els with mouthe openlye denye Christes verite which is moche worse than the death. For whereas he which mannefullye suffreth/declareth himselfe an able witnesse of the lorde/he that cowerdlye recanteth sheweth himselfe to be but a faint harted hypocrite/throwynge himselfe wholye vndre Antichristes yoke agayne. Thus geue ye strength to his lawes and norryshe vp his kyngdome/whom ye saye with youre lyppes that ye haue refused/youre pestilent Pope of Rome.

ye playe altogether hyck scorner vnder the fygure of Ironia. That ye saye ye hate ye loue/& that ye saye ye loue ye hate. Lete all faithfull menne be ware of such double daye dremers and holowe harted trayters/and thynke where as they beare the rewle/nothynge shall com ryghtlye forewarde nether in [illegible]

common welth. Neuer fynde these tyrauntes of Sodome anye place to repentaunce for theyr continuall murtheringe of Christ in his faithfull membres/but more and more they synne agaynst knowledge blasphemynge the holye ghost/to brynge vpon themselues the more swyft damnacyon. And as concerninge theyr Princes / alwayes are they at this craftye poynt with them/to folowe theyr mindes outwardlye for the tyme / for of allmenne lyuinge they are euer the most subtyle obseruers of tyme.

But be sure of this ones / that what countenaunces so euer they shewe before them/with lowlye lowtinge and duckynge downe to the grounde/yet leane they all that waye which maketh most to ther vpholdinge in the vayne gloriouse and ydell regne of Antichrist/whether it be with the frenche kynge / the Turke/or he Emprour. As now at this present tyme/speake they neuer so fayre/loke they neuer so demure/shewe they neuer so wyse polecyes/or prouyde they neuer so wa[illegible]lye for the kynges hoost in bakinge/ [illegible]ynge / b[illegible]oylynge / gryndynge / seaso[illegible]nge/salt[illegible]ge/sowsynge / and sethyng/ [illegible]t hath th[illegible] frenche kynge theyr inwarde hartes f[illegible]r the great good will he beareth to th[illegible]r Romyshe father. ye / al[illegible]ough th[illegible] kynges grace and the Emprours

prours maieste be nowe ioyntlye ioyned fryndes: parauenture not without theyr procurement also for any other purpose of theyrs/as to stoppe a generall councell wherin they doubt theyr bttre fall: yet shall they not longe so contynue/yf they by anye other false polecye maye altre it/ as I hope it shall neuer lye in theyr wycked power to do it.

These haue bene alwayes thyer common practyses/as they haue seane theyr matters in daunger. And therfore they are now least of all to be trusted/consydering that at this present they are in most daunger of all. If this generall warre set them not bp agayne/they are neuer lyke to go forwarde. And therfore hardelye they worke now a tawnte for the bpholdinge of theyr kyngedome/take heade to theyr handes who shall/yea and parauenture to some of theyr fete yf God be they' good lorde. What other workes can come from the deuils workinge tolles/ than cometh from the handes of his owne malyngnaut myschefe? Who can denye these Byshoppes and Prestes to be the instrumentes of Sathan/ bnderstandinge the scriptures and beholdynge theyr daylye doinges? Onlye persecute they simple menne bnto death for beleuynge in Christ/and neuer for the great abhominacyons of ydolatrye and superstition.

Onlye are they great ennemyes to ma
riage which is holye/and neuer to the
stynkinge Sodometrye / that is daylye
vsed amonge them. No/of that they haue
set vp an vdoll amonge themselues/cal-
lynge it holye Virginite and the vowed
chastite of prestes.yea/they haue so be-
wytched the parlement house / that it
must be honoured of all Englande vndre
payne of death/though it be the most fyl-
thye frute of hell that euer yet yssued
from thens. Thynke ye there can be a
greater plage to a Christen realme/than
to haue soche goostlye fathers of the kyn-
ges preuye counsell? If wyse menne do
iudge it anye other/than a iust plage for
oure synne/and a yoke layed vpon vs for
oure vnreuerent receyuinge of that hea-
uenlye treasure the eternall testament of
Christ/to haue soche hypocrites/theues/
& trayters to regne ouer vs / trulye they
iudge not aright.

If we wolde ernestlye therfore repent
oure former lyuinge / and vnfaynedlye
turne vnto oure euer lyuing God / as we
finde in that testamēt/I wolde not doubt
yt to Ieopardе both my bodye and soule/
that we shuld in short space be delyuered
of this Romishe vermynerysynge out of
the pyt bottomlesse/ Apocalyp.ix.which
creeth vp all that is grene vpon earth or
hath taken anye strengthe of the lyuinge
worde

worde of the Lorde. ffor the hart of a kinge is alwayes in the handes of God/and at his pleasure he maye euermore turne it/Prouerb.xxi. Take me not here that I condempne anye Bysshoppe or Prest that is godlye/doinge those holye offices that the scripture hath commaunded them/as preachinge the Gospell/prouydinge for the poore/and ministringe the sacramentes ryghte. But agaynste those bloodye butchers that murther vp Gods people/and make daylye hauock of Christes congregacion/to mainteyne the Jewes ceremonyes and the Paganes superstycyons in the Christen churche.

These are not Bysshoppes but byteshepes/tyrauntes/tormentours/termagauntes/and the deuyls slaughter menne. Christ left no soche disciples behynde him to syt with cruell Cayphas at the sessyons vpon lyfe and deathe of his innocent membres. But soche as in pouerte preached the Gospell/rebuking the wycked worlde for ydolatrye/hypocresye/and false doctrine/called synne/ryghtousnesse/and iudgement in the.xvi. Chapter of Johan. Episcopus is as moche to saye as a superintendent or an ouersear/whose office was in the prymatyue Churche purelye to instructe the multitude in the wayes of God/and to se that they

not so easily ignorannt in the holye scriptures as the most part of them are now a dayes. Presbiter is as moche to saye as a senyour or elder/whose office was also in godlye doctrine and examples of lyuinge to gyde the Christen congregacion/& to suffre no maner of supersticion of Jewe nor gentyle to regne amonge them. And these two offices were all one in those dayes/and commonlye executed of one seuerall persone.

They which thay were apoynted to these spirituall offices ded nothynge els but onlye preache and teache the Gospell hauinge assistent vnto them other inferiour officers called Deakons to ministre the sacramentes thay vsed/and to prouyde for the poore/the dyseased/and aged. Acto. vi. Christ sent not me forth (sayth sainct Paule) to baptyse/but to preache the Gospell or glad tydinges of saluacyon in his death and resurreccion. i. Corin i. Roma. xiii. No godlye manne can dispyse these offices/nether yet condempne those that trulye execute them. Not only are they worthy to haue a competent lyuinge. i. Corin. ix. but also double honour after the doctrine of saynt Paule. i. Tim. v. But from inordinate excesse of ryches ought they of all menne to be sequestred/ consyderynge that the most wicked nature of Mammō is alwayes to corrupt/yea

the

the verie elect yf God were not the more mercifull. And that caused Christ oure sauer to saye vnto his Apostles/ye cā not serue God and Mammon. Mathew.vi. which myght be an admonishment to oure lordelye Bysshoppes whan they be in their worldlye pompe/that they are not Gods seruauntes/leleued they his sayenges as they do nothynge lesse.

I can not thynke that anye Christen Bysshop or Prest will be offended withought that I haue written here/but rather preferre it to their power/seyinge it maketh nothynge agaynst them/sekynge Gods glorye & not their owne. And as for the Romishe Popes ydols/the better it wil be iudged of all Christen beleuers yf they do spattle agaynst it. My conscience doth geue me that I haue herin folowed the example of Christ. For lyke as he laboured by his daylye preachyng to deface the great opinyon that the people had of the Pharisees & false Bysshoppes/and to place Johan Baptist and Peter in theyr romes/Matthew.xi.Luc.v. So do I here to my simple porcyon that the Popes Prestes and Prelates shuld no longar occupye the consciens of menne with theyr beggerlye dead baggage aboue the eternall God and his lyuing worde.ii. Thessal.ii.Daniel.ix. The which in the zo[illegible]

of his onlye verite/ I desyre that lorde of his bottomlesse mercye and for his sonne Jesus sake/ shortlye to perfourme to the iust expectacio of his elect flocke. finallye with hart I desyre/ that those enemyes of the truthe be no longar geuen ouer of God and so left to thēselues/ but that they maye fynde some iust waye to repentaunce/ and so from henceforth to mayntayne the pure lawes of Christ/ as they haue in tymes past the most fylthye tradicions of Antichrist.

So be it.

¶ Written from Basyle a cyte of the Heluecyanes by me Henrye Stalbridge in the yeare from Christes incarnacion. 1544. and the fyrst daye of August.

☞ An appendyce Joyned to the foreseyd Epistle.

BE it knowen vnto you braggynge Wynchestre / that the daye after I had synyshed my Epistle/there came vnto my handes an answere of youre makyng agaynst the lyberall huntinge of youre Romishe father the foye of all falhede/ wherin ye shewe youre selfe nether lerned nor yet wyse. In dede ye apere there a very shamelesse gentylmanne. For where as nether scripturs nor good naturall reasons will serue you/ye fall to playne scoldinge lyke an whore of the stewes. ye stampe and ye stare/ye face/fret / and fare/as it were great Nemroth of Babylon. Nothinge els fynde we in youre wrytynge but boystuouse boastes / bragges / and brawlynges/lordelye checkes/rebukiges/and tyrannicall thretteninges / all after the fashyon of youre cruell kyngedome. They that were blynde afore are lyke to be so styll for ought they shall lerne of you. It is not youre offyce to make them to se/but to kepe them ignoraunt styll/you Byshoppes can not chose but shewe youre selues styll as ye be/euen the naturall louynge children of youre father.

In no wyse maye ye suffre it/that he in his ryght colours be reuelated to the

worlde/least yew risynge out of his right syde be throwne from your vayne gloriouse dignitees with hym. Moche rather had ye that all princes powers were nothinge/than the actes of that father of youre shuld vtterlie come to nought. But seynge ye haue takē so great paynes to defende his holye quarell/I maruele what the cause shuld be that ye putt yt not forth in prent that your trayterouse bretherne also myght be cōfirmed in ther obstynate errours by the same. If you will not shewe the cause whye/than I shall take the paynes to do it for you. ye haue consydered with your selfe & with other your craftye counsellers/that yf ye shuld so put forthe that worke of yours/ye myght chaunce to apere to some eyes in condēpninge this honte to allowe in your holye father his suppressed auctoryte afreshe. Take hede what ye do in anye wise/for the worlde is not now as it hath bene.

Ageyne yf ye shuld haue lete it passe vntowched/ye shuld eyther haue shewed your selfe a starke cowarde/or els haue condempned vtterlye the. vi. wicked artycles of your own deuysynge for Antichristes Idell and blasphemouse wares. In dede ye were brought to a narrowe poynt both wayes/and seme yet scant an honest conueyar in the arte of Momebowgett. Well/to kepe your selfe vpryght/ye haue

writ-

written ageynst this honter. And ye thinke ye haue gested him out of countenaunce though ye haue done nothynge els for want of matters to your mynde. As ye ded Alexandre seton and other more/to whom in conparyson ye were iudged a verye blinde asse in the lernynge of God/ but that auctorite (they saye) maketh fooles bolde. But my lorde my lorde/yf ye thynke wraghton thus ouerthrowne or yet dasshed out of countenaunce/ye are sore deceyued. Dauid will ones ageyne laye hande vpon his slynge. They be not your lordelye lokes that shall cause hym to shrynke in so iust a quarell of his lorde Jesus Christ.

I suppose your vnlerned legerde maynes will encorage him to poure double vpon that Romishe whore your malignaunt madame/the mother of all fylthynesse/I dolatrye/supersticions/hypocresye/vayne glorie/craft/subtylte/falhed/Idelnesse auarice/glotonie/lechery/sodometrye/ & most vnshame fast tyrannye. Lete your worke come a brode and not lurke thus in corners/that your father maye saye ye haue done your part wele/& your bretherne report that ye are a great pyllar of thers. If ye will not set it forewarde/I putt ye out of doubt that I wil doit to your small honeste/that the kynges mageste maye se andall the realme besydes what a fo-

sw

sworne gentylman ye are/and what an wholsome counseller with.ii. faces in an whode/suppressynge the Gospell for your olde relygiō to kepe your father styll in Englande. Not otherwise shall it apere than your owne copye is. Neyther will I adde vnto it one worde(as God shall iudge me)nor yet deminishe it in one tyttle.

But as ye delyuered it to your dere fryn de Doctor Weston/so shall it be sene in euerye poynt. ye shall not denye it to be your owne acte/yf the seyd Weston be iustlye examyned. How hereticall/trayterouse/and blasphemouse the sermon was w the seyd Weston preached at the spittle on the tewesdaye in the easter weake/a great sort of the hearers can tell. And although he was ther therof accused/yet after the anoynted brode had swarmed ones togyther soche a cloke was cast vpon it that it was iudged a good matter and a verye catholyck sermon. Now to yow a[illegible] (my lorde) bycause ye shal well know [illegible] I haue your worke/I sygnyfye here vnto yow/that this is therof the superscripcion or tytle. The examination of a proude presumptuouse honter. Thus fare ye well for this tyme/and the lorde sende yow herafter a more godlye sprete/ or take ye sone hence. Amen.

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Repentaunce haue they non.
Ryghtousnesse where & what.
Recant or els dye.
Symon magus counsell.
Slaundered are the prechers.

Super of the Lorde. 19
Sapiens rebuketh. 14
Tyrauntes procured by Prestes. 4
Tradicions of the Pope. 7.17
Thre yonge menne of Sothfolke. 13
Thre degrees haue the Byble. 15
Thomas Saxye/hanged. 13
Testament/not worshypped. 20
Testament kept downe. 12
Verdite of honest menne. 8
Victorye hath oure kynge. 11
Vowed chastite/an ydoll. 26
Vpholders of the Popes churche. 14
Wynchestre the Popes holy ghoost. 8
Wynchestre all woluyshe. 9
Wynchestres wyles for the Pope. 6
Wynchestre a shamelesse papist. 28
Wynchestre put to his shyftes. 28
Willyam Wraghton. 7.28
What the Prelates are. 14.28

[illegible] set youre selues at large/and bea-
[illegible] not the straungers yoke with
[illegible] the Vnbeleuers. ii. Cor. vi.